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Subject: The True Economy of Living.

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A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.

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Brooklyn, January, 1869.

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HENRY WARD BEECHER.

PLYMOUTH PULPIT.

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THE TRUE ECONOMY OF LIVING.

"He that findeth his life shall lose it; and he that loseth his life for my sake, shall find it."—MATT. x. 39.

We find the same teaching repeated in the same Gospel. In the 16th chapter substantially the same phraseology is employed. In the 25th verse of that chapter, it is said, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake, shall find it."

It may be supposed that our Saviour, from the current impression of his simplicity and truthfulness and straightforwardness, would not be addicted to parabolical teaching; but his style is eminently characterized by paradox, as was also his life. He was not a being made up of straight lives alone. Born in beauty, his life was full of those curves, those unexpected ways, those hidings of himself, as it were, peering out to excite surprise. He had so many ways that were provocative, that excited expectation, that won attention, that fascinated, that wherever he went he was the one man of observation. And we see traces of it in the Scriptures which are reported from him. In his life, (although but a very small portion, a mere fragment, of the life of Christ is recorded, and in our hands) you will find this same paradoxical utterance repeated again, and apparently under other circumstances, as recorded in the 12th Chapter of John's Gospel, and the 25th verse.

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

This is said immediately following another figure:

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Now, it is not to be supposed, because it is contrary to the tenor of Christ's teaching otherwhere, that we are taught to hate life in the very literal and more obvious sense of that phrase. Just such another parallel instance occurs where we are told that we are not worthy of Christ if we do not forsake father and mother, brother and sister, hus-

SUNDAY MORNING, April 24, 1870. LESSON: 1 TIM. VI. HYMNS (Plymouth Collection): Nos. 260, 688, "Shining Shore."

band and wife. And another rendering of it, in another Gospel, is, that if we do not hate them and come to Christ we are not worthy of him. But, certainly, the Saviour does not mean that men shall hate their parents, and all their connections; or, that coming to him is in every instance to involve the sacrifice of all men's affections and relations. It is simply a mode by which relative affection is indicated. Our love for God must be first; and if any other affection comes in collision with it, then that other affection must be sacrificed. The love of God must be free. Under that all other affections may be justified; but there must be no rivalry with it. And so here we are not in a literal sense to hate our lives. That would contravene the teaching of Scripture, as well as of life itself, and produce infinite confusion in the ideas of men.

We are, nevertheless, by this very strong language, taught that there may be an ideal of life and a form of living which we are to tread under foot; and it is to the illustration of this that I shall address myself.

The order of values in the nature of man are in an inverse order to the development of his powers, and all their values. Men are born into this world little animals. There is no other animal born so low as man. There is no other animal of which there is so little in its beginnings. There is nothing that has to wait so long and travel so far before it finds itself, as the human animal. It would seem as though the shorter the time of existence of any creature on earth, the more perfect it is at its start; as though, having no time to get right, it therefore had to be made right at the beginning. And the seed of human life is put as remote as possible from the point of maturity; and then it is, by successive experiences, to be developed to that maturity.

Man, as the highest animal organization of the globe, has the longest term, not simply of life, but of development. And in developing, he develops first a lower class of faculties, purely physical. A babe is a mere thing of suction. The lowest, the least, is it, of all created beings. If it were not for the prophecy of love, if it were not for the transfiguration which maternal hope puts upon it, we could scarcely think of anything less attractive than a new-born babe. And yet, there is nothing on the globe so precious to the heart of love—not for what it is, but for all that it is to be when it shall have come to itself. Through days and weeks and months this little hope of life to come, this little mass of nothing, lies in the mother's arms, waiting for liberty to be. And as it begins to develop, and comes out of the lower periods of life into some degree of automatic action and experience, the physical is developed fastest and most.

And first are developed the appetites or faculties which have to do

with our physical condition, and which are ministrant to it—the feeding instincts, the nutritive instincts, by which the body is to be built up—that body in which the whole experiment of life is to be tried.

As the child develops beyond this point, the order is, next, the development, in simple, of its incipient passions. But more rapidly we develop these *engineering instincts*, if I may so call them. Men call them *passions*, on account of their excess and abuse. Those working powers by which men strive with nature, and strive for success in the bodily life, begin to develop the force-elements in men. They come in, perhaps it may be said, the second or third in the order.

And then come the higher social relations, by which men begin to please each other; all the affinities by which society affiliates; by which the household is founded; by which men have commerce with men; by which all finer elements begin to help each other.

Then, beyond that, and afterwards, in the more perfect development, come reason and the imagination. But the real growth and strength of the reason comes after the development of the passions and the affections.

And last of all, the latest, and with most waiting, and most working, and most suffering, comes the development of the moral nature of man, and particularly the spiritual-moral—that is to say, that part whose food is invisible realities; whose food is the remote, the impalpable, the unsensuous.

This is the order of time, and it is the inverse of the order of ultimate importance. In the beginning of life, the most important thing is that the child shall have a good body; but at the end of life a good body is not the most important thing, by any means.

In the beginning of life it is important, next, that the child should learn how to engineer its little body in the midst of the elements surrounding him. But when one has become ripe, these engineering traits and endowments fall into a relatively lower position.

When birds build their nests in spring, as they are now doing out of doors, the most important thing that they can do is to build those nests, as every robin knows, and every blue-bird knows, and every sparrow knows. But by-and-by the nest will be filled with eggs; and everybody knows that the eggs will be worth more than the nest. And by-and-by the eggs will give place to the young fledgelings. And everybody knows that these fledgelings, homely as they are, all mouth, will be vastly more important than the eggs. Then by-and-by the bird gets its feathers, and flies away. And who cares now what becomes of the egg-shells, or the nest, or anything else that is left behind? The bird is what has come of all these things. They are the instruments by which the bird was built up. But now that they have fulfilled their

office, they are not good for anything—not even for next year: the uselessness of a "last year's bird's nest" is proverbial.

So it is in the beginning of human life, to a large extent. The figure of Christ is to be taken with allowance, and not with extreme application. The things that are indispensable to start the little creature in life, are, at the time, of transcendent importance; but when it is once started, carried along, developed. brought to a maximum, then those instruments that were of prime importance, sink lower and lower until they become absolutely insignificant. And all the way through life there is this phenomenology—there is this lower physical life, this intermediate, engineering life, and this higher and more intellectual life—as you might say, three lives wrapped up in the one.

The order of development, I have said, is not the order of value. The value is relative to the period. But, after all, a true manhood in Christ Jesus is the ideal at which human life is aiming. It is that which we are taught man is created for, and which if he loses he loses everything.

In the lowest materialistic idea of life, drawn from the lower orders, the end of life seems to be, to be born, to eat, to propagate, to die, and then to do it right over and over again, forever and ever. Nothing comes of it. There is no extension, there is no generation of power, beyond the simple capacity of maintaining in the world the series of existences that have filled it. And so we find that the insect family never get beyond what they were. They are born perfect. They run through a short line. And the next generation are just like them. And in a thousand years there is not one single step of appreciable progress made.

It is not so in the human family. As we go up, more and more is added to life. As we rise from the lower forms of organized existence, new organs appear, and with them new functions. More time is involved in their development. They have a more complicated sphere of activity. Their experiences are more complex. The climax in this line of development is reached in man, who begins lowest, as we have said, who takes the longest time to get a-going, who averages the greatest time in this world, who has the greatest store of permanent acquisitions within the range of our knowledge, and who, above all, and characteristically, secures at last what we have no evidence is secured anywhere below—a manhood that is worth preserving.

When Van Mons would have new pears better than the old ones, he sowed thousands and thousands of seeds of wildings; and when they came up, to expedite the process, to hasten maturity, he took grafts and put them into old trees. And among all the pears that he got there was not one that was worth eating. But they were a great im-

provement on the wildings. So he took the seeds of these advanced ones, and sowed them; and when they came up, he grafted them also into the old trees to expedite their maturation. And among the second generation there were none that were worth saving. Bnt this generation was a great advance on the first. And he took the seeds of the last growths, and sowed them. And when by-and-by he had carried them through four or five generations, he began to get Flemish pears, which were better than any that he had known before. And he said, "Now I have got something that is worth having." And these he propagated and carried on.

This will stand as a sort of illustration of the order of creation. It would seem as though the divine creative thought of existence stood in innumerable forms. And in the first stage it was worth what it *was* worth. It lived and died, and that was the end of it. Then higher and better than that, but not worth keeping, are other gradations through which we pass in coming to man. And until we come to man's estate, to this higher race of animals, we cannot find any intimation in the Word of God that there is such a thing as saving them over, preserving them. But when one, by the wise application of his own faculties, and of the knowledge which he acquires through those faculties, knows how to carry himself up into manhood in Christ Jesus, there is immortality for him. Then, at last, nature has reached the point in which it is worth saving and carrying over into the other life.

It is precisely this developed ideal manhood that the Gospel holds out, which we are aiming at. And all the stages preceding it are but so many steps ascending to it; so many organizations ministering to it; so many instruments relative to it. And if men secure it, they secure the end of their own existence. If they fall short of it, they fall short of everything. For it is in this manhood that immortality inheres—this salvable manhood, which is something more than the engine of this mortal state. There is a nature that has been so developed and trained that it has something in it besides that which eats, and drinks, and sleeps, and overcomes, and fights, and strives with passionate earnestness; a nature that has in it stores of elements and powers that fit it for the communion of higher beings, and of God himself, for evermore. All through the teachings of the Lord Jesus Christ, it is this last communion that is represented as the true life. It so transcends every other, so much better is it than everything else, that Christ in speaking of it calls it *the* life, knowing all the time that men call other things the life—eating and drinking, and pleasures. And taking these two ideas of life, and uniting them, he plays upon them, one after another. "He that will save his life"—that is, the lower one—"shall lose it"—that is, the other one. He that would save

his life, he that will not risk anything for it, he that is all the time looking after the lower life, and not the higher, shall lose the higher. He that wants to cultivate himself, and wants to make himself happy, and wants to live in the present moment; he that wants now, now, now, to be made munificent, and cares nothing for then, then, then, shall lose the thing for which the race was created—the immortal life.

Now men make the order of nature and of time the order of their value. Men perpetually tend to live for the things which make the body strong, skillful, wise, and enjoying. They tend to overestimate the body. They tend to overestimate present pleasures, present power, the secular development of man, and to underestimate all those yet higher developments and elements for which the secular was created as instrumental. They live *by sight*, as it is said. They live by the senses. They live sensuously, or for physical enjoyment. Whenever either one or the other is to be sacrificed, men sacrifice the higher, the impalpable, the least immediately productive things. If it be honor or profit, profit is preserved, and honor is given up. If it be truth or influence and station, truth must be waived. Men seem to feel, and act substantially as if they felt, that, having been created with powers in this world, it was lawful, right and manly for one to put those powers into use, and by them carry himself to any attainable degree of strength, and wealth, and pleasure; and that he is not to be interrupted, or resisted, or overruled by any conceptions of right and wrong, of purity and impurity, or of manhood. So that in the great battle of life, generally speaking, the senses prevail against the insensuous. The visible is victorious, and the invisible is sacrificed.

The fact, however, is, and is declared to be, that in every respect, the higher elements of human life are so superior to all below them, that it may be truly said in each element, that he who takes the lower loses the whole. I firmly believe that the higher wisdom, the moral wisdom, though it takes it longer to ripen and work, is more profitable for the world that now is, than the lower wisdom.

If you consider that man is at the bottom an animal, midway a citizen, and at the top Christian or divine, I hold that the wisdom of the citizen is better than the wisdom of the animal. Thought is better than cunning. The animal is cunning. It does not think. But men think; and thinking is better than cunning for the process of life. But there is such a thing as intuition, which belongs to the higher life, and which is as much better than thinking, as thinking is better than cunning.

Men, in the great battle of life, say, "We cannot conduct life successfully and still live by the highest rules." I aver, contrariwise, that there is no way in which human life can be built up so firmly, so

broadly, so impregnably, and so bountifully in joy, as by the wisdom which comes from the highest moral intuitions and the highest moral truths—in other words that the spirit of Christ is not a Spirit that shall sweeten a man's closet any more than his shop or store. The laws of truth, of sensitive honor, and of the highest Christian spirituality, are applicable to the commercial aspects of life, or to the dealings of men in civil life; and they are as much more profitable, in the long run, than thought or cunning, as they are finer, and truer, and nobler, and higher. And yet, many reject this higher wisdom. They do not believe in it. They laugh it to scorn in the street, over the counter, in the caucus, in the legislative hall, and on field of political strife. "All things are lawful," men say, "in business, in war and in politics." The amount of it is, they think all things are lawful everywhere. They think a man has a right to scramble, and to go by slippery ways, or any kind of ways, in order to succeed. It is supposed that however low the aim or ambition, it is lawful for a man to use every part of himself, without any other limitation than the average public sentiment requires in the community in which he lives. But I aver that a man can succeed in the great courses of life if he be strong enough, and patient enough, and willing to wait long enough. If a man will act from the wisdom of purity, and the wisdom of grace in his soul, he will be a better manager of bus ness or pleasure, he will be a better economist or householder, and he will be a better civilian or politician, than if he goes by the suggestions of worldly experience and worldly wisdom.

This thought might be run out in many details.

There are those who think that religion denies pleasure to men. No. The condemnation of pleasure is, that men select so poor an article. God made men to live upon pleasurable excitement. Every faculty has this quality as a result of its divine origin. There is not a faculty in the human soul that is not made to have the inspiration of pleasure in it. And you cannot act in any sphere of life, from the lowest to the highest, without it.

But the quality of pleasure goes up; and as man rises toward his true spiritual manhood, pleasures, although they may not be so impetuous, are not so harsh, are not so intense, are of a finer quality, are of longer duration, and are more harmonizing. They admit of fellowship one with another, so that the average of pleasures in the higher life is far greater than in the intermediate or the lower and animal life Does any person suppose that one man reaps as much satisfaction from a wild night of debauch and wassail, however exhilarating it may be, as another man does from the indulgence of his pure and virtuous social affections? He thinks for the hour that he does; but as he looks back, and compares it with higher experiences, and interprets the one

and the other, he knows that the higher affections really beget in him more of pleasure. When men look back on their life they are more likely to form right judgments than when they look forward to their future experiences.

When, therefore, men are dissuaded from pleasure, it is lower pleasure that is meant. We are supposed, in this world, to be happy; but we are to take our happiness from growth into a higher manhood, and from the normal use of the moral elements that are in us. And he that aims at lower pleasure forfeits true pleasure. He would save his pleasure, and he loses it.

That which is true of pleasure, is true of praise. All men love praise—or ought to. It is wholesome. Bad as it is in ordinary life, it was meant to serve an admirable purpose. There is no criminality in seeking praise; but there is great criminality in seeking such praise as good men ought not to want. That praise which comes from the exhibition of lower traits; that praise which springs from the unknowing and from those that praise from their lower nature, is not to be sought. If one has a large conception of manhood, of what he ought to be, and then is praised by those who understand what that is, he has a right to enjoy praise. But praise for his lower faculties, or praise for his animal life, or praise for things which he does not possess, but only pretends to have—how wretched is that! He that will have a vulgar and uneducated love of praise will not have the other. But he that despises anything like incense to his ignorance, or incense to his pretenses, or incense to his position in society; he that has a moral element which scorns the untruth and the baseness of such praise, and aims at something higher than man's applause, and loves the praise of God more than the praise of men—he may lose praise at present, but he will gain it hereafter. The higher will, in the long run, rule the lower.

That which is true of praise is true of power. The desire to accomplish in life is a normal desire. It is a noble ambition. I am not one that ever preaches against ambition. I preach against corrupt, false, base and low ambition. I would to God that men had more, a good deal more, ambition, if it were only aimed in the right direction, and sought the right things. It is the want of an ideal of something better and greater that keeps men so low; that holds them down to such vulgarity; that destroys so many men in the making. If a man desires power without any regard to its moral quality, and without any regard to what it costs; if a man seeks the lowest and the commonest power, and gives up everything for it that is demanded—gives up his conscience; gives up his principle; gives up his time; gives up his delicate feelings; gives up domestic life—he will have power. Low,

dirty-handed power will he have. But he will lose true power. He buys corrupt, low and mean power at the price of sacrificing that which is really permanent and thoroughly moral.

With these illustrations and openings, I trust that I have sufficiently give you an insight into the truth and teaching of our Master, to justify the applications that I shall make.

1. Self denial, and the seeming deprivation which men make in being good in this life, are only investments which come back to them, by-and-by, with interest. And here let me say, in the first place, that when we preach religion to men; when we say to men, "If you are to become Christians you must give up this and that, you must not meddle with such and such things," there is a vague impression that religion imposes certain arbitrary conditions upon a man, and that he who goes into the communion of the Christian church is to be shut off from pleasures and licenses and indulgences. They do not know why. They merely know this: If you believe you shall be saved; if you do not, you shall be damned. And in order not to be damned, they are willing to be saved. And if that is the price that they must pay for salvation, they will pay it, though they wish it was not required. They would like to enjoy all the pleasures which are within their reach, and they would like to do those things which are calculated to contribute to their present enjoyment.

Now, there is nothing arbitrary about it. Whatever experience has shown to be in the way of true moral education, we forbid men; but whatever thing in this world God made to be good, is good to the Christian, provided he can hold it in consistence with the development of true character.

I am a teacher, and in my school I have twenty-five pupils. I allow them to play until nine o'clock, when my school comes in; but I insist upon it that they shall not play a moment after that time. I say to them, "You must leave off your play and come in at nine o'clock." But is it because I do not like play, or because I think it is bad? Is it anything more than this: that I am satisfied that by study they will lay up a stock of future enjoyment which they cannot get by play? If the child is taught to derive pleasure from higher sources, he will have in store ten times as much as he would if I suffered him to play all the time.

And when religion comes to men, does it come draping them in gloom, and making every one of them a monk, and forbidding the pleasures of this life as though they were in themselves wrong? Does religion teach us to hate the body as though it were hateful? Nothing of the kind. Religion merely says, "Develop the highest manhood, and keep everything else in subordination; but sacrifice nothing. Only

keep the whole household and the economy of your manhood in such an order that the highest things shall be highest, and the intermediate things intermediate, and the lowest things lowest, and let that principle of arrangement and subordination be maintained. And whatever a man has to give up, it is nothing but a lower faculty giving up to a higher one. It is nothing but a lower good being supplanted by a higher. Whenever a man begins to live a Christian life, what is called self-denial is simply listening to the inspiration of a higer truth or a higher motive, and suppressing the inspiration of a contrary lower motive, and holding it down for the sake of something that is higher.

A man puts weights into one scale and commodities into the other. If one scale goes down, the other goes up. And so in weighing things in life the mind is a balance. You cannot have everything at the same time. Especially you cannot have contraries at the same time. Therefore you choose between the one and the other. You reject some things, not because they are absolutely evil, but because they are not so good as other things, and you cannot have both.

"Be angry and sin not." It is a duty to be angry; but then, a man must be angry in such a way and at such times that he shall have serve a generous purpose. It is a shame for a man to get angry selfishly; and it is a shame for a man not to become gloriously mangnanimously angry. If a man does you a wrong, and calls you names, do not get angry. You ought to live so high that no man can throw dirt up to where you are. No man can in any way insult you, if you live as you ought to live. Do not get angry at what anybody says to you. But if some poor unbefriended person is being abused to his damage, and is suffering, and you stand by and know it, get angry not for your own sake, but for his. Get angry for a principle. Get angry for generosity. Get angry for your conscience—no, there is too much anger for men's consciences already in the world. But get angry for love. "Be angry and sin not;" and then you will hardly need to have the other part of the text quoted—"let not the sun go down upon your wrath."

And in the matter of forebearance, there is this same element to be kept in mind. If you forbear, it is for the sake of something nobler and higher. And all self-denial is in the nature of seeking something better and nobler.

Here are two men. They are heirs each to ten thousand dollars—just enough to ruin a man: not enough to make him careful, but enough to tempt him to stop industry. One says, "I will make the most of my money." And he buys his fast horses, and buys his fast dogs, and buys his fast friends; and his friends and dogs and horses are of about the same value! And he rides and plays and stuffs, and stuffs

and plays and rides; and there is not a single nerve in his body that is not kept red-hot. And it takes but about ten or twelve months to run through ten thousand dollars, provided a man is going to be "happy," and happy all the time. And after the ten thousand dollars are gone, and he is out of pocket, out of clothes, out of character, out of friends, out of horses, out of dogs, out of every thing, there he stands, poor, miserable, spoiled—utterly spoiled.

The other man takes his ten thousand dollars, and, when this young gay son of pleasure is blossoming on the road, the observed of all fool-observers, says, "I cannot afford these things." "Why?" it is said to him, "you have ten thousand dollars." "I know I have," he says, "but I am going to invest it where it will come back to me doubled and quadrupled. I am young, and I have health, and I do not need so much excitement or prodigality. Now, while I am strong and vigorous, I am able to forego these stimulations; to live without them. And by the time I am in the middle of life, and going down on the other side, I am determined to have enough to keep me comfortably. I am going to deny myself in the present for the sake of the future; and therefore I cannot afford horses and hounds and companions and salacious pleasures." What is he doing? He is denying himself in order to lay up his money so that he shall have it when he needs it more than he does at present. It is not so much a denial as it is an investment which he can avail himself of in mid-life. Then he shall have all that pleasure which the other man pines after and longs for, but has squandered, and shall not find again.

And when we urge men to virtue, and heroism, and say to them, "Bear the yoke; carry the cross; deny yourselves," what do we mean? Looking at the lower faculties, and seeing that they are trying to make you live for the lower life, for the *now*, for the things that perish in the using, we say, No, no, do not live that life. Do not give your youth, your vigor, to that which perishes. Direct your ambition to something nobler; something larger; something richer; something more lasting; something that God shall like when he looks upon it, and of which he shall say, "It shall be immortal."

2. Men who do live in the spirit of Christ's philosophy must throw themselves wholly into such a life as this. It is one of those things that cannot be done by halves. Nor can it be done by feeble and weak ways. It is by going with enthusiasm into the higher life that men reap its benefits, and escape the thrall of the lower one. If one wishes the comfort of truth he must not be, every day, debating with himself, "Shall I or shall I not prevaricate?" A man that is all the time studying the casuistry of telling the truth, and the casuistry of honor, cannot be true, and cannot be honorable. Can virtue afford casuistry?

Can the sanctity of chastity afford philosophizing casuistries? It cannot. There are many things which a pure nature cannot suffer even to be suggested or raised as questions. It is so with truth-speaking. "Shall I profitably lie?" The very suggestion is treason. A man that means to be an honorable man must go over soul and body to the truth in such a way that the thought never comes up whether he shall or shall not. There cannot be two sides to things of this sort.

That which is true in these familiar illustrations of higher life, is more and more true the higher you ascend. If you mean to live for your true manhood, and for your immortality, it will not do for you to live by half measures. You must give your whole soul to the great and sublime end of living with God forever and forever. You must rank everything as relative to that end. It is worth every man's endeavor, and it must have every man's endeavor.

If self-denial, therefore, in you, is earnest, if it is bold, if it is almost unthinking; if men go into the work of religion, the work of right-living, the work of manhood, as a warrior goes into battle, then it becomes easy. Then the conflict which the apostle likens to that physical warfare in which the excitement and wild exhilaration are such that the soldier does not feel his wounds, nor notice his fatigue, nor mind his circumstances—that conflict becomes easy. That which we know to be the case in the lower life in this respect, is still more so in the higher life, where a man gives himself to it wholly, with all his heart and mind and soul and strength. A man that means to live religiously, and puts his whole power into it, lives easily; and no other man can live easily except the man who gets momentum in a moral life.

3. Men are to be measured, not by the scale of folly, as folly measures in this world, but by God's everlasting scale of manhood; and we cannot tell who are prosperous and who are not prosperous in this world by the worldly measure. Who are the prosperous men in this world? Are they the men who are the biggest, and weigh the most in the scales? Are they the men that have the most power in their muscles, whose bones are as flint, and whose muscles are as steel, and who have all skill? Do you suppose there are any pugilists in New York, or anywhere else, that enjoy as much in a whole year as I enjoy in a day? I laugh them to scorn. I squander more joy than they have, in mere wanton mirthfulness. What is there in the pugilist? A few coarse, brawling passions. Out of them, wholly, he obtains his enjoyment. What has he? What a harp has which has one bass-string left, and nothing more. From that frog-croaking string he draws all his music. But I have forty strings, from every one of which proceeds a separate tone. And all this enjoyment that I have is infinitely

more than his mere animal enjoyment. Large as he is, and easily as he could thrash me, I thrash him every moment. I live in my reason, my taste, my imagination, and my moral nature. And I crow over him; I triumph over him. Everything that is in me triumphs over him. A big man, large, free, with the spirit of God in him—what is he like? And the poor, vulgar, base man—what is he like? The animal man is like a frog that sits on the edge of a morass, and croaks one note, one note, one note, and whose life consists in plumping into the mud, and getting out again, and croaking, croaking.

And what is true of a man, opened up all the way through, clear to the highest spiritual realms? Broad as the creation is he, and his faculties are like birds that sit in the tops of trees, and when the morning comes, and wakes them, sing, each one in its own way, thousands of them filling the air above and all the earth, and making the very dew wink brighter, and look sweeter. Such is a large man, full of joy from top to bottom.

It is said, "Christians are happy. God makes them happy." God makes every man happy who knows how to play on himself. Every man is full of music; but it is not every man that knows how to bring it out. I might live in the house with this organ all my life; but if I did not understand music, and did not know how to play, being where the organ was would do me no good. Most men are magnificent organs, but they do not know how to play, and they amuse themselves by whistling through the pipes that are in them; and instead of developing the true nature that God put in them, and developing the true purposes which God had in their creation, they spoil themselves for this life because they are unmindful of the other true and higher life.

Nay, who are the prosperous men in this world? Are they the men who have the most worldly *eclat?* No. A man's enjoyment in this world does not lie in your eyes, nor in my eyes. It is not what we think that makes a man happy.

I have in thought a man that holds in his hands almost the ways of life, and the thoroughfares of the nation. He is not bad as the world goes. He is well nigh unlimited in his control of funds. With two or three others he could almost buy the continent. And men think he is a wonderful man. Yes, in many respects he is. But the question is as to his prosperity. Let us open him up, and see what wonderful thing is in him. Have you the key to this man? Yes, I have the golden key. I go into one chamber. It is called *taste.* There is not a window in it. Neither is there a carpet, nor a picture, nor an instrument of music in it. Shut up the door of that room. I go into another room, called *honor.* It is a cold, dreary, stone-wall passage, dripping with moisture. Shut up the door of that room. It is not

tenanted. I go on and open the door of *conscience*, as it is called. What is that down there? Why, it is a wretch lying on a heap of rotten straw, all but dead. It raises its head, and says, "I *was* conscience; what is left of it in me." Shut up the door of this sad room. I look into another chamber—that of *faith*. Well, this was an apartment. It is spacious and lofty; it is domed, and has a large, long opening to the sky. It is constructed as if some instruments were to have been here. Behold, here is astronomical machinery, designed to sweep the heavens. But nobody is there to use it. The room is desolate. There is no faith there. Shut it up. And so I go on from place to place, and through chamber after chamber; and every one of them is unfurnished, dreary, full of unpleasant sights and sounds.

Let us go down to where the man lives. Let us go down where selfishness and avarice dwell. Now we begin to find that the apartments are occupied. They are large, and in them are vaults filled full of unused gains. Yes, selfishness is strong, and pride is strong, and the animal life is strong. And all that is social, all that is sweet, all that is generous, and all that is divine is utterly lacking, and utterly gone.

There is that prosperous man. Now come with me. Here is old Janet. She had a love affair, the boys say, when she was about seventeen years old, and somehow got jilted. And she never was quite the same afterwards. She always refused company. Well, what has she been doing since that time? Oh! she was kind of studying till her sister was married; and then she went to live with her, and has lived with her ever since. And what has she been doing? Well, she has been taking care of her sister's children. A dependent, is she? Yes, she is to a certain extent dependent on her sister. And she is bringing up the youngsters? Yes, she devotes herself to the care of her sister's children.

Let us go through her heart—for I have the key to that, also. The first apartment is *sweet contentment*. Everything in it is tranquil. There is a low sound, as of music. You know not whence it comes. We pass through chamber after chamber. At last we enter the chamber of love. Oh! how radiant everything is! What pictures there are hanging upon the walls! How many there are that resemble the portraiture of friends! And some there are that seem to look back to friends that are gone. We step out from the room of love into the room of faith. These rooms are adjoining, and the door between them is never closed. They throw light into each other. And how bright are these upper chambers of the soul! Perpetual joy reigns there, morning, noon, and night. Come near, and you will find that this woman's heart is full of peace and gladness.

What is she doing? She is living for others. She is raising up

these little children. She is like the fabled eagle that is said to have plucked the feathers from its own breast to shield its young. She, as it were, takes her own heart and soul out to make a nest for these fledglings. And though they are not her own, she loves them better, and suffers more for them, and prays for them more, than the mother. Outwardly she seems to live solitary; but God, and the angel band that watch over her, see that she lives inwardly full of the sweetest content, and the most blessed and joyful hope.

Now, I put this old Janet over against the millionaire, and ask you which is the most prosperous. One has all the body and all the pelf, and the other all the soul and all the heaven. Which would you rather be? As long as you are here in the church you would rather be Janet, but as quick as you get out of the door there you would rather be this man.

Who are the prosperous men; the men that enjoy the most: The men that enjoy all through. Who are they that enjoy all through? The men that take God's sunlight on top, and make their life radiant from the top to the bottom. The men that have the indwelling of God's spirit. The men that are sanctified, and that, from their topmost feelings to their lower ones are at rest. They are the men that are capable of enjoying most. He is the prince, not who wears the crown outside, but who wears the crown inside. And he is the rich man, not who carries money, but who carries that which buys what money cannot. He is the man that has the fullest life, who seems outwardly to have the worst of life, to those that are not instructed to look at him. Let him, therefore, that would have life, aim high, and he shall have it. But if he aims low he shall lose it.

4. This leads me to speak of the hollow and rotten success of the generation of men who have crept into high places of the state and the nation, who dazzle the eyes of men, who heap up riches, who are more or less powerful, who walk in a vain show, and who are deluding the minds of men, and making young men think that there is no use in moral principle, and no use in scruples—that it is only the bold hand and unscrupulous heart that succeed in this world. There is a state of abounding wickedness which is alarming.

Among the bad effects of our civil war, which in the name of God we will resist and slay, (though it also brought about many good effects, that are going to do much toward the regeneration of this nation,) is that most unbounded ambition for money which is breaking out on every side, so that it would seem as though there were almost no barriers; as though nothing could withstand its touch. And old honesty, and old trust, and old scruples, and old-fashioned honor, seem likely to go down. Upright and honorable men are driven into obscurity, and the high

places are held, and the laws are made and administered, by men who pervert official trusts in such a way as to put virtue to shame and make vice triumphant. The condition of our cities is very rotten; and the worst of it is that when there is exposure of corruption in officials and courts and legislatures, the moral and Christian sentiment of the community is scarcely shocked, and does not rebound; and still the same men go back again by the votes of those very men who are said to be the conservators of the community. And this state of things has been induced very largely by that "love of money" which "is the root of all evil."

Now, I have no uncertainty about this. It is not going to continue. These men are rotten; and they are not going to prosper. Do you want to hear their portraits described? Why, there is a picture-gallery here that has more portraits in it than you ever dreamed of. See if you cannot recognize some men that do not live a thousand miles from you!

"I was envious at the foolish when I saw the prosperity of the wicked."

If he had lived with us he would have had lots of sights on that subject.

"For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men."

Oh! it is such a plague to be virtuous! It is an annoyance to a great many people.

"Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression; they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither; and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the Most High?"

Atheism and corruption go hand in hand.

"Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning."

Now comes the rebound.

"If I say, I will speak thus: behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places; thou castedest them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image."

Wickedness is not the normal condition of the earth. Righteousness is God's law; and the law of rectitude is as absolute and as imperative as any material and physical law. And men that expect to prosper, and to maintain prosperity at the expense of moral laws, are

just as foolish as men who expect to violate the laws of the brain and the lungs and the stomach, and still be healthy. It is but for a day. It is a vain show. And let no man be deluded into supposing that it makes no difference how he lives. If that is life, lose it. If you are obliged to lose your life in order to maintain your manhood, lose the life and save the manhood; and in the long run you will find that the manhood to preserve which seems to require the casting away of every thing, will bring back more of the world than you could get otherwise. You will have the life which now is, as well as that which is to come.

5. All that are seeking good by worldly ways; all that are seeking their whole good in the world; all that are employing this scene of time, this experiment of probationary mortal life, in such a way that they shall have the labor, the toil, and not the remuneration nor the result, are included under this general truth of which I have been speaking. There are multitudes of men that do not live wisely even for this world. They use up everything in childhood which should have been distributed along the whole of their life. But there are some who use their childhood and youth wisely, and lay up for manhood; and so they save the whole of their life now, by that very economic experience which has led you to economize the forces of early life, and middle life, for the sake of the whole of life, that you may lift your average condition higher.

I condemn those, therefore, in regard to these matters, who are living in such ways that at the best they shall reap this world and lose the other. And it is to such that the Master addresses the solemn words, "What shall it profit a man, if he gain the whole world, and lose his own soul?" I do not blame you because you love your friends; but I do blame you because you love them in such a way that you will waste your love upon them. I do not blame you for building your houses and making them beautiful; but I do blame you that you know enough to do that, and yet do not build that other house, and make it still more beautiful. I do not blame you for sagacity and foresight and wisdom in business; but that wisdom which teaches you economy in the lower life ought to teach you still more forcibly in regard to the higher life. I do not blame any man because he thinks it wise to insure his property against fire or destruction by accident; but I do blame a man if he knows enough to insure his houses and horses and dogs, and leaves his soul all uninsured, and to the chances and accidents of the unknown and invisible world. I bring up the wisdom with which you conduct your lower life, to sit in judgement upon the folly with which you squander your higher life. You are living for the flesh. You are living for the things which are this side of the horizon of death. You are living for time; and yet eternity is im-

pending. It would seem as though all the past were but the thought and the hint of the existence of that eternity; and yet, you are squandering before you reach it what you will need there. You are losing the other life because you are determined to have this life. You want this world, and you are paying the whole of the other world for it.

May God grant that wisdom to you by which you shall understand that he who lives rightly for heaven inherits the earth; while he who inherits the earth first forfeits heaven. "Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you."

PRAYER BEFORE THE SERMON.

Our Heavenly Father, thou hast made the way to thy feet plain and pleasant to us. We once sought thee as strangers, seeking a strange place in a strange far country; but now we are children of our home, and have been made so well acquainted with thee, that it is as drawing near to our Father's house. And as there were around about our home in childhood a thousand associations which cannot die out, and after which we go back, now renewing pleasure at every step, so, besides what we get of thee from day to day in asking, there are all the sweet memories of the past; all the times of sorrow in which we came trooping to thee, and went away walking erect as the sons of God; all the days in which we went to thee full of uncertainty and doubt, and went away seeing and most happy. We have been to thee with heavy burdens; and though sometimes the burdens were taken away, oftener thou hast given us strength to bear them. We have been to thee in times of remorse and shame, and so gracious wert thou that we forgot to be ashamed, and only admired and adored the greatness and goodness of thy soul. And now we have learned to think of thee as ineffable in love. Unspeakably kind art thou. Our thoughts praise thee better than our lips can. Silently we are more to thee than we can be in open petition. And thou lookest upon our souls, O blessed Father, and dost accept the incense of praise and gratitude, the thoughts of love, and the joys that sing to thee silently.

We rejoice that thou art such an One, and that there is such affluence of understanding between thee and us. Looking out of thy greatness as from a palace, thou dost behold us, though we are poor, and draw near to thee in all our insignificance. But we are to be like thee. This is thy work—to draw us up out of these beginnings, that seem so far away and so poor, to a glorious ending. As from seeds that are most insignificant, we behold the vines and blossoms that come in all their glory, when the sun hath wrought long enough at them; so thou dost, out of this miserable beginning of human life, work up finally the glory of immortality. And thou dost bring forth out of homeliness rare beauty; and out of hated things, things most sweet and beautiful. We bless thee, that thou art working in us, and rejoice that it is God that worketh in us to will and to do. For who could possibly find his way to manhood, who could withstand all the

temptations and wiles which beset us, without thy help? It is because we are guided and guarded and evermore inspired, that we have hope that we shall persevere unto the end, and finally be saved; and that we shall be exalted into glory and honor and immortality; and that beauty shall descend upon us to depart no more; and that all those things which cause us, here on earth, weakness, and pain, and shame, shall pass away and return no more forever.

And now, O Lord our God! we thank thee for all thy faithfulness. We beseech of thee that we may not provoke it by our continuous pride; by our hardness of heart; by our indocility. We do not know, as thou dost, how poor and needy we are; and yet we know and feel that we are needy every day. And to-day we come to be filled with generous affections. We desire, to-day, to have our faith made more comprehensive, and bolder. To-day we desire, by hope, to take possession of the things that are ours. Come hither, as we have, from every source and every quarter of life; come hither, as many of us have, in troubles, under burdens, and with crosses and yokes to bear; come hither, as many of us have, from poverty, and anxiety, and distress, and bereavements, and anguish of soul, our wants are plain to thee, thou Bounty-giver. And for every one thou hast a message of duty to-day. And as, in the garden, thou didst call Mary by name, and she knew thee, so silently call by name every one in thy presence to-day, that each one may know that it is *the* Saviour, and *their* Saviour, drawing near for mercy; knowing them altogether—a High priest that can be touched with the feeling of infirmities, and has been tempted in all points as we are, and yet without sin, and is able to succor those that come boldly now to the throne of grace, to obtain mercy and help in time of need. Oh! look upon all whose need is great at this time. Look upon all that need thee, and know it; and upon all those, more wretched, who need thee, and know it not.

We beseech of thee that thou wilt grant that we may be awakened to things beyond our senses, and beyond the range of this earthly life. Grant that we may come into the full faith and rejoicing of our whole manhood, as we stand in Christ Jesus. And we pray that thou wilt fill the heart of every one that comes hither to day, with thy mercies, as they severally need. Strengthen the weak. Inspire hope in the desponding. Give consolation to those that are afflicted. Teach wisdom to those that lack it, and ask thee. And grant, we pray thee, that there may be an inspiration that shall lead aright those that look to thee for direction in perplexing circumstances in life. Be all things to all, this morning. Make every one to feel how gracious and how condescending and how abounding is his God.

We beseech of thee, O Lord !that thou wilt look upon all those that are gathered this day to worship thee, strangers in a strange land; and grant that they may find here their mother, their father, and their brethren, in their Father's house. And look upon their heart-yearnings. Look upon all their ways and desires. And grant that they may be surprised by God's great goodness this day. Crown them abundantly with thy blessings.

We beseech of thee that thou wilt look upon all those, this day, that are coming to thee and asking for righteousness, and hungering and thirsting for higher disclosures of thy nature, and for higher ways of life. May they, O Lord! be filled—for thou has promised it.

Draw near to those that to-day would see thee, the Chief among ten thousand, altogether lovely. Reveal thyself unto them as thou dost not unto the world. Be near to all those, we beseech of thee, who are here to-day, looking wistfully upon the face of things, and yet knowing that they are not thine, and their life is not according to truth, nor according to the word of the Lord. And we beseech of thee that thou wilt inspire them with a nobler purpose, with a more generous determination. May they be able to contradict and throw away their old life. May they be able to take on a new life in Christ Jesus. May they be able to take a higher measure, and to live hereafter by a nobler ideal. And we beseech of thee that thy kingdom may come, and that thy will may be done, in hearts that are now rebellious.

Among the outcast and the needy, O Lord, our God, be thou found; and raise up many that shall go forth out of a living experience, to teach a new Gospel—the old Gospel made new by the experience of the heart that teaches it.

And we pray that love may prevail everywhere. We long for a time when the passions shall not be in ascendency; when faith and righteousness and true holiness shall rule in all the earth; when our laws shall be made in the spirit of justice, and executed impartially; and when all our officers shall be men of righteouness, seeking God's favor and the welfare of man. When shall the day come, that the earth shall be no more ravaged? How long is it needful to wait? O thou that dwellest in clouds and darkness. O thou that seemest to be slumbering through ages, but that never slumberest nor sleepest, when wilt thou come forth? When shall this guilty term end? When shall men awake and come forth from all their degradations? When shall wars cease, and superstitions, with all their cruelties, pass away? When shall knowledge shine brightly, bringing men to love and to God? Hasten that day, O Lord, we beseech thee, when nations shall learn war no more; when justice shall be the stability of the times; when rightpousness shall prevail; when nations shall seek each other's good; when the spirit of the beast shall pass from out of the earth, and the spirit of men in Christ shall come to take its place. For thou hast promised that the whole earth shall see thy glory. Let it dawn. Even so, Lord Jesus, come quickly; for the whole earth doth wait for thee, and in thine absence is dark and sad and sorrowful.

And we beseech of thee that this day thou wilt strengthen the hands of all those that are setting forth the kingdom of our dear Saviour. Be with those that are in destitute places, far remote from civilization. Remember those that are in sickness and under discouragements, seeking in new states to lay the foundations for future generations. Comfort them. Give them holier thoughts than other men have for the vicissitudes of their life. And we beseech of thee that thou wilt raise up more and more to teach everywhere the poor and the ignorant. And grant that men may be inspired by thy example, and by the example of holy men in every age, to go forth doing good to their fellows, seeking not their own but others, welfare.

And so let thy kingdom be advanced, let thy will be done, on earth as it is in heaven, and all the world filled with thy glory.

Which we ask for Christ's sake. *Amen.*

PRAYER AFTER THE SERMON.

Command thy blessing, Our Father, to rest upon the word which we have spoken. Grant that we may arouse ourselves as becomes men, and look at truth as becomes the sons of God. May we never forget our birth, our lineage, our destiny. May we hear in ourselves the calls from the heavenly land. All those monitions, all those fugitive inspirations, all those yearnings, and hungerings, and unsatisfied appetites, which the soul knows, may we understand to be thy call. Send forth from the land, beyond, O our Father! those messengers that shall hail us, and lead us, and guide us to thy heavenly estate. Let us not be content to build three tabernacles here, though it be even on the mount of transfiguration. May we be strangers and pilgrims on earth, seeking another and a better country, even an heavenly one. Bring us there that we may see each other. Grant that there we may see all that we have known and loved on earth. Grant that, beholding the light of thy countenance, and loving thee supremely, we may be strengthened to a grander love than we have known upon earth. And to the Father, the Son and the Spirit, shall be praises everlasting. *Amen.*

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